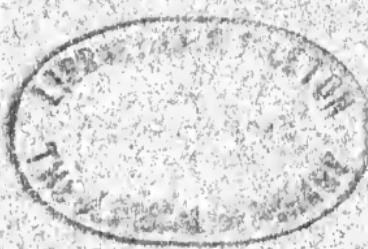


THE  
HEBREW NEW TESTAMENT  
OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

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A CONTRIBUTION  
TO HEBREW PHILOLOGY  
BY  
PROF. FRANZ DELITZSCH.

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## PREFACE.

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Some one will ask me, why have you written this in English. In truth, I myself do not know. I did so without premeditation, driven instinctively by the gratitude which I owe to the English publishers and patrons of my Hebrew New Testament.

And should one ask, what is the aim of these pages, I answer: firstly, they will afford a glimpse into the work, of which the Hebrew N. T. is the fruit. Secondly, they show what instructive results have proceeded therefrom for Hebrew grammar, especially syntax.

Leipzig, May 1883.

**Fr. D.**



In a forgotten book, entitled *Wissenschaft, Kunst, Judenthum*, I issued in the year 1838 St. Paul's hymn on love 1 Cor. XIII, translated into Hebrew, as a specimen of a new Hebrew version of the New Testament. After laborious and expensive preparations, which were aided chiefly by the Bavarian and Norwegian brethren, I published in 1870 as a larger specimen of the work the Epistle of St. Paul to the Romans. Many years I sought for a publisher of the whole, who would take upon himself the expense of publishing and provide for its circulation. At last the British and Foreign Bible Society lent me its helpful hand, and having obtained such a powerful and generous protection, the new translation went through the press and forthwith enjoyed God's wonderful blessing. It was completed in the spring of 1877. The text, followed there, is substantially that of the Sinaitic codex, with the principal variations of the Textus Receptus in brackets. But I soon felt, that a text formed by myself alone could not be exempt from individual arbitrariness, and that it was more natural to base the translation on the Receptus and to supplement it with critical remarks. After half a year a second edition became necessary, which I based on these principles; it bears the date of 1878. Only two years later, in 1880, a third edition appeared, in a larger form. Even the copies of this third were quickly exhausted, and already in October of the same year I prepared at Berlin with my never to be forgotten friend, the late Rev. Palmer DAVIES, a fourth electrotyped edition. The text had now to be definitively settled and the work demanded redoubled care. I revised it a third time and was successfully aided by the

Rev. S. R. Driver, now Pusey's successor as Professor of Hebrew at Oxford. Each of these editions represents, as I hope, a new degree of approximation to the ideal, which even in the fourth electrotyped edition of 1882 is still not attained. Therefore I was agreeably surprised, when Mr. James WATT, the successor of the late Davies, informed me, that the 5000 copies of the fourth edition were sold without any remaining. In truth, God has abundantly blessed our work. Far from priding myself, I acknowledge on the contrary the merits of my fellow-labourers, among whom are also not a small number of Jewish friends. We have cause to say, that our new translation has contributed somewhat to bring the New Testament nearer to the Jews as a prominent work of their literature. In a letter to Dr Rahmer at Magdeburg I declared the New Testament to be the highest work that the Jewish genius has produced. He remarks in his *Literaturblatt* (1879 No 9), that this statement is relatively true, and Dr Immanuel Deutsch in his review there owns, that form and matter, contents and dress, are productions of the Hebrew spirit and of Hebrew intuition.

In the revision of the text for the fifth edition I thought myself at first restricted to slight emendations in the plates, but when I was in Berlin and Messrs. WATT and SHARP heard that I should like to make some more material corrections, they proposed it to the Committee and Rev. W<sup>m</sup> WRIGHT wrote me, March 6.: „The Committee are much pleased to hear of the pains you are taking to make the fifth edition as perfect as possible, and they very cordially sanction any necessary outlay in the completion of the plates“.

Consequently the fifth edition is revised more than superficially. I pass over in silence all the corrections concerning unavoidable typographical faults, as disfigurement of letters or defects as to vowels and signs, and I give only an account of the grammatical and stylistic emendations, by which, as I hope, this edition differs advantageously from the former.

Matth. IX. 21 בַּי אָמַרְתָּ בְּקָרְבָּה *for she said within herself.*

Changed to בַּי אָמַרְתָּ בְּלֹבֶה, because אָמַר בְּקָרְבָּה is without support in the biblical Hebrew. I may here remark once for all, that in

every verse of my Hebrew N. T. the accentuation has been carefully considered: the דגש or **רפה** is everywhere the consequence of the regular accentuation, which requires here בְּלֹבֶה, for it ought to be accentuated בְּלֹבֶה. Other examples: Matth. VII. 8 *for every one that asketh receiveth, and he that seeketh findeth*, in our Hebrew text, the accents being added: בְּרִי אָמַרְתָּ בְּלֹבֶה וְתַחַרְתָּ רָצְחָן. Hence deliberately בְּלֹבֶה not בְּלֹבֶב is written. Matth. XXVI. 26 *this is my body*, not גָּמָר, for it ought to be accentuated זָהָר, comp. Koh. I. 17. 1 Chr. XXII. 1. Whoever is not acquainted with the laws of accentuology, is unable to insert or omit the Dagesh correctly. Such a one will hesitate at וְאַרְגָּז בְּלֹבֶב 2 Cor. XI. 14, not knowing, that these two words as the first half of the verse must be accentuated בְּלֹבֶב וְאַרְגָּז.

Matth. XI. 5. נְגִיִּים מִבְשָׁרִי וַיְשַׁעַת הָם *and the poor have the gospel preached to them*. I have corrected מִתְבְּשָׁרִי (as in the translation of Luk. VII. 22), because the biblical Hebrew employs not the *Pual* but the *Hithpaēl* in this passive sense of עַמְּגַנְּגָנָה, see 2 Sam. XVIII. 31.

Matth. XI. 7 הָקִחְתָּ הַלְכִי לְהָם וַיְשַׁעַע הַחַל לְרַבֵּר *as they departed Jesus began to say*. I thought for some time to prefer נִרְבֵּר בָּאֵשֶׁר הַלְכִי הַחַל בְּשִׁיחַ לְרַבֵּר. But the syntactic scheme of temporal coincidence like 1 Sam. IX. 11. 1 Kings XIV. 17 al. is here in the right place, for as soon as the messengers of John went away Jesus began to vindicate before the people the honour of the Baptist. Together with the synchronistic construction I retained also the ethic dative לְהָם as in 1 Sam. XXVI. 12, although the biblical Hebrew likes better לְהַלְכָה (in French: *il s'en est allé*). Instances of the plural of the ethic dative of the 3. pers. are Ps. LXVI. 7. LXXX. 7, but not Job VI. 19 (Müller-Robertson's *Hebrew Syntax* § 51, 3): there לְפָנֵי is in my opinion dative of the object, referring to נְתָלִים.

Matth. XI. 18 רַשְׁדָבָו שָׁד *he has a devil*. I have preferred *a devil (demon) is in him*, for רַשְׁד makes the impression of an emphasis, which is foreign to the original.

Matth. XVI. 24 אִרְשֵׁת אָמֵן תְּפִלָּן if any man will. The revised text has like Lev. XXVII. 2. It sounds more biblical.

Matth. XVII. 5 בְּיָמָם. The reader will refer that to God: *and he said* like Ezek. II. 1. But the meaning is that the heavenly voice said. Therefore now is written נָאצָר. At the same time I have remodelled the following verse.

Matth. XVII. 6 וְשָׁמַעْ זָהָת הַפְּלִמְדִירִים בְּפָלֵלִו And when the disciples heard it, they fell. This construction follows the pattern of the Chronicler 2 Chr. XV. 8. But the stress lies there upon בְּיָמָם, here upon ἐπεσσόν; I have therefore preferred the more classical construction בְּרָחוֹר כְּשָׁמַע הַפְּלִמְדִירִים וּבְפָלֵלִו. Consequently the expression of the object by בְּ or זָהָת אֲתָה could be dispensed with just as in the original text.<sup>1</sup>

Matth. XVII. 11 חִנָּה, rather חִנָּה, which more clearly hints that it must be explained: *Elias shall first come.* Indeed חִנָּה corresponds better to the Greek μέν, but it is of more importance that by חִנָּה the following בָּא is better characterised as participle according to the ἔρχεται of the original text.

Matth. XVII. 20 בַּעַן לֹא הָאִמְנָה. The Elzevirian text has διὰ τὴν ἀπιστίαν μόνον because of your unbelief. The Hebrew of the 4<sup>th</sup> edition, taken from Num. XX. 12, will be understood historically: because you have not believed. Therefore I have substituted בַּעַן אֲשֶׁר אִמְנָם מִאִמְנִים.

Matth. XX. 6 בְּאַחַת עָשָׂר שָׁעָה about the eleventh hour. The expression corresponds to that used in the computation of years Ezek. XXX. 20. XXVI. 1. Jer. XXXIX. 2. and months Deut. I. 3: שָׁנָה or חֶדֶש in this case is accusative of determination, see Müller-Robertson's *Hebrew Syntax* § 100 comp. 44. But in statements of the hours the construction בְּשָׁעָה אַחַת עָשָׂר Jer. LII. 29. Est. III. 7 seemed in v. 6 as well as in v. 9 preferable. After

1) Prof. Driver wrote me: „I find very few instances (Josh. XXII. 24. Jer. IX. 11. Ps. XCII. 7) of רָאשָׁת אֲשֶׁר after שָׁמַע etc., indeed none at all in a large part of the historical books: where there is not some distinct emphasis on the רָאשָׁת etc., might רָאשָׁת perhaps be omitted? or even sometimes רָאשָׁת אֲשֶׁר altogether?“ The passage remodelled above is of this latter sort.

the style of the Mishna must be said בָּאַחַת עַשְׂרֵה שָׁעָות, for there signifies *at two o'clock*, בָּשְׁלֹשׁ שָׁעָות or simply בָּשְׁלֹשׁ at *three o'clock*, *Sanhedrin* V. 3. *Berachoth* 4<sup>a</sup>; שְׁלֹשׁ-חַמֵּשׁ the *whole fifth hour*, שְׁשָׁתָּה שְׁשׁ the *beginning of the sixth*, *Pesachim* I. 4: בָּשְׁמִינִית וַיַּחֲצֵר half past *eight*, *Pesachim* V. 1.

Matth. XX. 10 *וַיַּדְמִי* *they supposed*. I have added בָּנְפִשְׁטָם as more conformable to the narrative. In the speech XXIV. 44 *הַאֲהָ* to 'imagine' needs no addition.

Matth. XX. 34 *וַיִּחְזַּקְמָם רַאֵי* *and immediately their eyes received sight*. That רַאֵי does not express exactly the force of the Greek ἀνέβλεψαν; our revised text substitutes וַיִּחְזַּקְמָם *תְּחִזְקָה* *עֲינֵיהֶם* *לְרָאֹת*.

Matth. XXI. 1 *אֶל-הַר הַשְׁוּתִים* *unto the mount of Olives*. The Elzevirian text shows πρός (not εἰς); I have now expressed it by אֶל, yet without changing Mark. XI. 1. Luk. XIX. 29. where עַל stands still unaltered. The preposition אֶל does not exclude the site of the village on the slope of the mountain.

Matth. XXIV. 43 *וְאַתְּדַעַת דַּעַת לְכֶם אֲשֶׁר לֹיִדְעַת רַבֵּעַ* *but know this, that if . . . had known*. The biblical usage exhibits הַיְלָךְ לְכֶם Job V. 27., but not לְכֶם דַּעַת (comp. above on Matth. XI. 7). For this reason I have chosen to write לֹיִדְעַת רַבֵּעַ אֲשֶׁר without the *inf. intensivus*, for the Greek text has simple εἰ οὐδὲν.

Matth. XXVII. 46 *אֶלְהִי אֶלְהִי*. Changed into אֶלְהִי אֶלְהִי, because הַלְּאֵי הַלְּאֵי of the Receptus is here as well authenticated as ἐλωτ̄ ἐλωτ̄ of the same Mark. XV. 34.

Matth. XXVII. 51 *מִמְּגִילָה* *from the top*. The biblical idiom knows only מִמְּגִילָה above and מִלְמִילָה *from above*. Thus I have corrected.

Mark. VII. 3 *בְּאֶגֶר* *with the fist*. I have removed this translation of the Erasmian and Elzevirian reading πυγμῆ. <sup>1</sup> because it is

1) Erasmus in his editions has in the Greek text πυγμῆ, in the Latin version *crebro* like the Vulgate (after the reading πυγμά), whence Tyndale *often*, Luther *manchmal*. Westcott and Hort acknowledge πυγμῆ as the original reading, which, owing to its obscurity, has been variously altered and translated.

incompatible with the Jewish rite of washing the hands. I thought for a moment, that πυγμή might correspond to the rabbinical בְּצָבָר (*Chullin* 107<sup>a</sup>), which excludes the use of aqueduct-water and requires the application of manly strength. But at last it seemed to me more probable, that the Greek writer of the gospel had in mind צְדִידַת-הַפְּרָקָן *as far as the wrist*, a phrase common in the statutes of hand-washing. If that expresses the true sense, πυγμή indicates the whole hand from the fingers' end to the lower end of the fore-arm.<sup>1</sup> The text, thus translated, accords with the law, while the former translation בְּאַגְּרָבָן was senseless and offensive.

Mark. VII. 4 וְמִטּוֹתָה *and of couches*. Statutes, concerning the washing of beds (אֲלֵינָהָן), are unknown. I have now put this וְמִטּוֹתָה into round brackets, which indicate what the Revised English Version says in the margin: „Many ancient authorities add *and couches*“. The addition is wanting in the Vaticanus and Sinaiticus.

Mark. XII. 38 רְאֵת-שְׁלֹמֶם *and salutations*. Here after the Makkeph תְּ (comp. *Brachot* II. 6) or שְׁלֹמֶם (comp. the forms Job VI. 8. Ps. CXL. 15) in the 4<sup>th</sup> edition had fallen out, it is now inserted in conformity with Matth. XXIII. 7. Luk. XI. 43.

Mark. XIII. 12 *and children shall rise up* אֶל-אֲבוֹתֶם *to their fathers*. I have now preferred conformably to the fundamental passage Micah VII. 6 compare *Sota* IX. 15.

Luk. X. 28 וְתִיֵּה *and thou shalt live*. This form with Segol *in pausa* is received by Baer *Prov.* IV. 4. VII. 2., but most

1) The *terminus ad quem* which is defined by עַד הַפְּרָקָן of the Mischna *Jadajim* II. 3 is already controverted in the Gemara. Maimonides in *Hilchoth Berachoth* VI. § 4 repeats the formula without explanation. There are interpreters, who understand מְקוֹם חַבּוֹר האַצְבָּעוֹת לְכַף הַרְבָּה that is, the place where the fingers are joined to the middle hand (metacarpus). But after the predominant interpretation of Alfasi and others קְסָף הַרְבָּה מְקוֹם חַבּוֹר עַם-הַוּרִי signifies that is, the end of the hand (carpus), where it is joined with the arm. A third definition as a comment on Mark's πυγμή is given by Theophylact and Euthymius φύγματι ἀπὸ ἀγράνην as *far the elbow*. But in the law of the profane, not priestly hand-washing this *terminus* remains out of consideration.

readers would think it a misprint, therefore I have written נָתַתָּה with Zere like Gen. XX. 7.

John VIII. 53 **לְמִי** תַּהֲנֵן אַתְּ עַצְמָךְ *whom makest thou thyself?*

I have now preferred מִתְּהַנֵּנָה אַתְּ עַצְמָךְ as more intelligible. The former rendering followed the construction Is. XLII. 6. Comp. *Jalkut Ezek. XXVIII. 2* where it is said to the king of Tyre: אַתָּה שְׁוֹתָה עַצְמָךְ אֱלֹהָה.

Act. II. 15 **כִּי** שְׁעָה שְׁלִישִׁית לַיּוֹם *it is the third hour of the day.* I have preferred בָּזֶבֶץ as more according to Ps. XC. 4<sup>b</sup> and to the usage of the Mishna e. gr. שְׁנִינָה בְּתַשְׁבָּת *the second of the month, Sanhedrin V. 3.* אַחֲרָה בְּתַשְׁבָּת *the first day of the week, Taanith 27<sup>b</sup>.*

Act. IV. 17 **לְמַעַן** לְאִירְבָּה הַדָּבָר וּוּפְרַץ בְּעַם *that it spread no further among the people.* I have transposed בְּעַם וּוּפְרַץ so that no one should think of the phrase בְּעַם פְּרַץ, to break into' or 'to urge'.

Act. VII. 58 **הַפְּשִׁיטוּ** אַתְּ בְּגָדָיוֹם *laid down their clothes.* I have preferred the Kal הַפְּשִׁיטָה as more exactly the idiom of the Bible and Mishna 1 Sam. XIX. 24. Ezek. XLIV. 19. *Joma* III. 4. 6 and throughout; פְּשִׁיטה signifies stripping off oneself; הַפְּשִׁיטה (*n. actionis* of the Hiphil) stripping off another.

Act. VIII. 18 **בָּתְן** was given, in the Greek δίδοται. I have changed the participle into the 3. preter. בָּתְן.

Act. IX. 38 **לְעֵבֶר** אֲלֵיכֶם *to come to them.* After הַצִּיל the negative בְּגָדָר seemed more significant. But the alteration is of questionable merit, and there was no need to depart from the type Judg. XVIII. 9.

Act. XIV. 2 **בְּגָד** הַאֲחִים *against the brethren.* After הַבְּנִים without doubt the preposition בְּלִי is better and quite intelligible. In the postbiblical literature בְּגָד עַל is frequent for 'to be angry at one', e. gr. *Aboda zara* 54<sup>b</sup>.

Act. XXI. 24 (23) **אֲשֶׁר** נִדְרְוִי **לְהָם** נִדְרָ (which have a vow on them. This **לְהָם** is the worst dativus ethicus which I had admitted; for everywhere נִדְרָ after נִדְרְוִי denotes the person to whom

one makes the vow. The correct rendering, which indeed corresponds more closely to the Greek text, is **אֲשֶׁר נָדַר עַלְיָהּ** (Num. XXX. 7. Ps. LVI. 13).

Rom. V. 1 **אַחֲרֵי הַצְדָּקָנִי** *being justified*. Instead of the Hophal, which is not biblical, I have put **נַצְדָּקָנִי** after Dan. VIII. 14.

Rom. VII. 5 **אֲשֶׁר נִתְעַבֵּרְיוּ עַל־יְדֵי הַתּוֹרָה** *which were stirred up through the law*. The Nithpaël is unnecessary, **הַתּוֹרָה** signifies the same (Job XVII. 8).

Rom. VIII. 20 **לִפְנֵן כְּבֶשׂ אַתָּה** *by reason of him who has subjected it*. I have prefixed the article to the participle, which does not need it, when a determination follows (Ps. LVII. 3, Am. IX. 12. Cant. VII. 5), but, followed by **הַתָּאָתָּה** as well as by **לְהַעַד** Ezek. XXI. 19 the article can scarcely be omitted and the construct state is in this case inadmissible; **אֲחֵר** Jer. XXXIII. 22 is a unique anomaly (Müller-Robertson, *Hebrew Syntax* § 73).

Rom. XI, 6 **הַמְּעַשָּׂה וְהַכָּל לְהִוּת מְעַשָּׂה** *work is no more work*. A similar case is Act. IX. 38. The change **מִצְרִיּוֹת** after 1 Kings XV. 21 was not necessary, but it agrees better with the later style (see the article **חֶרְלָל** in Kimchi's Lexicon) and with the aramaic type (**מִלְמָהָנוּ** Trg. Gen. XVIII. 11 Targ.).

2 Cor. VII. 11 **בְּדָבָר** *in this matter*. I have added **תְּהִיאָה**. On the contrary I could not decide to change **בְּדָבָר** Matth. VIII, 16 into **בְּדָבָרְיוּ**, because the meaning of **λόγῳ** is „only by virtue of a word“, comp. Is. XXIX. 21.

2 Cor. VII. 12 **בְּרִאָה** *might appear*. Changed into **תְּבִלָּה** in congruity with **פָּאָרְוָתְנָתָן**.

2 Cor. VII. 15 **וּמְעוֹדוֹ עַד יוֹחֶרֶת הַמּוֹלֵךְ** *and his inward affection is more abundant toward you*. I think: **וּרְיוֹנָה** **מְעוֹדוֹ הַמּוֹלֵךְ** is much better.

2 Cor. VIII. 3 **וּרוֹתֶר עַל־פְּחָם** *and beyond their power*. **פְּחָם** says the same more plainly.

2 Cor. VIII. 22 **פְּעֻמִּים הַרְבָּה** *oftentimes*. The biblical Hebrew says always **פְּעֻמִּים רַבָּה**, now presented by the revised text.

Gal. I. 14 **לְקָבְלוֹת אֲבוֹתִי** *of the traditions of my fathers.* Having long disliked the form **קָבְלוֹת**, I have now acknowledged it as alone regular, just as **סָבָנוֹת** (dangers) 2 Cor. XI. 26.

Gal. V. 1 **לְהִכְנַשׁ** *be entangled.* I have now preferred **כִּנְשָׁת**, as reminding of **מַקְשָׁת** *snare*, although the one form is as free from objection as the other, comp. Deut. XII. 30 with VII. 25.

Eph. I. 20 **בַּהֲיוֹרֹ מִן־הַמְּתִים וַיּוֹשֵׁב אֹתוֹ** *when he raised him from the dead and set him . . .* I regard now **בְּחִזְירָתָו מִן־** as better and nearer the Greek.

Eph. I. 22 **וְאַתָּא אֲשֶׁר רָאשׁ עַל־הָכָלָן** *and has given him who is head over all things.* I have inserted **הִיא** after **וְאַתָּא**. The English Version (unaltered by the revisors) follows another manner of construction: *and gave him to be head* etc.

Eph. III. 10 **חַכְמַת אֱלֹהִים הַמְּפִלְאָתָּה דָּרְכִּיכָּה** *the manifold (πολυποίκιλος) wisdom of God.* The form **מְפִלְאָתָה** is analogous to **נִפְלָאתָה** Deut. XXX. 11, but less doubtful, as to the Hiphil, is the form **חַכְמָלִיאָתָה**.

Eph. III. 17 **מִשְׁרְשִׁים** *rooted.* The biblical Hebrew uses in the sense of taking root the Poēl Is. XL. 24 and in the sense of being rooted the Poal Jer. XII. 2., I have therefore substituted **מִשְׁרְשִׁים**.

Eph. V. 33 **תִּרְאֶה בַּרְאָה** *let her see that she fear . . .* The infinitive of **רָא** is **בַּרְאָה** Josh. XXII. 25, mostly **לְרָא** once **לִבְרָא** 1 Sam. XVIII. 29., elsewhere always **לְרָא**, but exclusively in reference to God. Consequently **לְרָא** was inapplicable, **לְאָה** would be too affected, **לִרְאָה** is without precedent, I escaped all difficulty by writing **תִּרְאֶה בַּתְּרִידָא**.

Phil. II. 15 **בְּתוֹךְ הַדָּרְבָּן** *in the midst of a crooked . . . nation.* **הַדָּרְבָּן** instead of **הַדָּרָן** (without article) was a misprint.

Phil. II. 21 **וְיִדְרֹשׁוּ** *they seek.* I have given up the emphatic form Is. LVIII. 2 and reestablished the regular form of the pause **וְיִדְרֹשָׁו** (*jidrōšu*), which needs no strengthening.

1 Thess. II. 2 **עָבֹרָנוּ** *we had suffered.* The 1. pers. sing. is **עָבֹרָנוּ** Ps. CXIX. 71. Hence **עָבֹרָנוּ** seemed to be preferable, perhaps

without sufficient ground, because the Chirek is protected by **צְבִרָה** Is. LVIII. 3., see Böttcher, *Lehrbuch der Hebr. Sprache* II pag. 410.

1 Tim. VI. 20 **הַפְּנִימִיתָה הַפְּנִימָה הַפְּנִימָה** *oppositions of science falsely so called.* I have now written **הַפְּנִימִיתָה** adj. relat. from **הַפְּנִימָה** inversion. The old Syriac version has here **אַלְמָנָתָה**, the plural of **אַלְמָנָתָה**.

2 Tim. I. 3 **מִרְמֵי אֲבוֹתֵינוּ** *of my forefathers*, for **πρόγονοι** means ancestors in the special sense of kindred.

Hebr. IV. 13 **לְעִינֵי־בָּעֵל דְּבָרֵינוּ**. The meaning of the words **πρὸς** **οὐ** **γέμιν** **οὐ** **λόγος**, which I have rendered by **בְּכָל דְּבָרֵינוּ**, is questionable<sup>1</sup>; my interpretation agrees with the English version, which runs here thus: *unto the eyes of him with whom we have to do.* **בָּעֵל דְּבָרִים** Ex. XXIV. 13 is the name of him who has a judicial matter to do with another. I suppose that the author had this phrase in mind. But I have supplied it with the suffix in an unjustifiable manner. The **דְּבָרִים** are not ours, but of our counterpart. He is our **בָּעֵל**, the suffix belongs to the whole notion, therefore needed correction. The 5<sup>th</sup> edition offers **בָּעֵל דְּבָרּוֹת פְּנֵנִי**, just as in the Talmud *Mezia* 14<sup>a</sup>: *Kethuboth* 81<sup>b</sup>: **בָּעֵל דְּבָרִים דָּדוּי**, **בָּעֵלֶת דְּבָרִים דָּדוּי אַתָּה**, comp. *Kamma* 46<sup>b</sup>.

Hebr. IX. 28 **לְמַעַן שָׁאת** *to bear.* Rather **שָׁאת**, because **שָׁאת** is only in **לְשָׁאת** the usual form; without **ל** we read **בָּשָׁאת**, **בָּשָׁאת**.

1) The Hebrew N. T. of the London Society has **אֲשֶׁר אָלַנוּ לְנִי הַקָּבָר**. That is literal, but suggests a false idea, as appears by comparison of 1 Kings II. 14. 2 Kings IX. 5. Judg. III. 20. The best interpretation, which is as much justified by the context as by the Greek use of language (see Cremer's *Wörterbuch der neutest. Gräcität* pag. 502), is Calvin's: *qui nobiscum agit vel cum quo nobis est negotium*, accepted by Joseph B. McCaul (in his Commentary 1871): „with whom we have to do“. **λόγος** in this phrase signifies a judicial relation, having two sides; the meaning is that God is our judge and that we are responsible to him. Therefore I have rendered it by a forensic phrase of classical Hebrew.

1 Petr. I. 13 וְקַיּוּה קַיִשׁ *and hope perfectly* (τελείως). I am now informed, that the *infin. intensivus*, when combined with an imperative, always follows it, therefore וְקַיּוּה קַיִשׁ, differently from Ps. XL. 2, see Gesenius-Kautzsch § 131, 3<sup>b</sup>.

1 Petr. IV. 15 פִּי אֶל-יְעֻנֵּה אֲרֵשׁ מִכֶּם פָּרָצֵחַ *But let none of you suffer as a murderer.* The particles כִּי אֶל are scarcely to be found together, I have written בְּקִי אֶל- like Ex. VIII. 25.

Revel. IX. 17 אֲשֶׁר וְשְׁרִוּנְתִּיהם *having breastplates.* The י must be blotted out.

Revel. XI. 18 קָצְפָּה *thy wrath.* I have preferred קָצְפָּה according to Ps. XXXVIII. 2. The Chirek arises in the pause by dissimilation: קָצְפָּה וְקָצְפָּה Ps. CII. 11.

I have already said that the correct use of *הנִיַּשׁ* and *רִפְאָה* was not possible without thinking of the Hebrew text as throughout accented. Constant care has been bestowed also upon *מַלְאָה* and *חַסְרָה*, that is, *plena* or *defectiva scriptio*. The orthography of the text has been settled in such a manner that it may present an appearance similar to the text of the O. T., which e. g. exhibits חַלְבִּים, בְּנִינִים, but always לְבִינִים and with only one exception גְּזִירָם. Instead of לְאַמְרָה only three times is written לְאַמְרָה. The active participle is more often written without י than with it e. g. always בְּלִי, לְבִרְךָ, שְׁמַרְתָּ, רְקַחְתָּ, שְׁמַרְתָּ, אָכַרְתָּ, אָכַלְתָּ, אָכַרְתָּ, אָכַלְתָּ; sometimes however the writing varies indifferently as בְּנִים, רְזִיאָה, בְּנִים, רְזִיאָה; בְּנִים, בְּנִים; בְּנִים, בְּנִים. The infinitive of Kal follows the same orthography: לְאַלְכָלָל is never found, שְׁמַעַת scarcely, almost always שְׁמַעַת. Double י in the same word as קְבּוֹרָה occurs sometimes, but predominantly the writing seeks to avoid it, so that e. g. שְׁלֹתָה is found only twice. It is a rule to write מְצֻוָּתָה (comp. 2 Cor. VIII. 14 קְדֻשָּׁה), and to write either קְדֻשָּׁה or קְדֻשָּׁה or even קְדֻשָּׁה, not קְדֻשָּׁה.

A serious error in the London translation was לְאֱלֹהִים (to God) and בְּאֱלֹהִים (in God), which signify „to the heathen gods“ Ex. XXII. 19 and „among the gods“ Ps. LXXXVIII. 7, instead of בְּאֱלֹהִים, which is the only form allowable. It is also worthy of note, that the O. T. Hebrew says לְאֱלֹהִים, נְאֱלֹהִים, but לְאֱלֹהִים, נְאֱלֹהִים.

As to the form **מַנְתָּה** *his gift* Rom. V. 15. 1 Cor. VII. 7., I have queried till now, whether it has need of being altered into **מַנְתָּה** or not. At last, I have resolved to retain **מַנְתָּה**. Certainly the analogy of **מַנְתָּה** **מַנְתָּה** requires **מַנְתָּה**, but along with the form **מַנְתָּה** a more aramaic form **מַנְתָּה** can be supposed, whence **מַנְתָּה**, like **מַנְתָּה** *thy gifts* Dan. V. 17.

There were in the fourth edition but few misprints in punctuation, these are now corrected, viz. **אַתָּה** Matth. IV. 9 instead of **אַתָּה**; **לְקֹרֵב** ib. XXII. 21 instead of **לְקֹרֵב**; **לְבָבֶר** Luk. VI. 45 instead of **אַתָּה**; **חַטָּאתִים** ib. XXII. 21 instead of **חַטָּאתִים**; **וְמַנְתָּהִים** Act. X. 46 instead of **וְמַנְתָּהִים**; **לְבָבֶר** instead of **לְבָבֶר**; **1 Cor. XV. 12** instead of **הַמְתִיר**; **1 John IV. 3** instead of **הַמְתִיר**. Two oversights in the consonants are noted above, Phil. II. 15 and Revel. IX. 17.

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A great difficulty is occasioned to the translator by the notion of doubting and its Greek expressions. The language of the Mishna offers **קָשָׁה** and **קָשָׁה מְבָבָל** (Targ. **מְבָבָל**) not of doubting persons<sup>1</sup>, but of dubious things. This adjective was applicable in rendering **μηδὲν διακρινόμενος** James I. 6 by **קָשָׁה בָּבָל**, that is, *indubitably*, yet the following **οὐ γὰρ διακρινόμενος** requires a verb which signifies the action of doubting, because **קָשָׁה** would signify a man of dubious character, not a doubter. I have written **בָּעֵל קָשָׁה** a man who entertains doubts. In Matth. XXI. 21 *if ye have faith and doubt not* the translation **אִם־קְרִיאָה לְכָס אַמְנָה וְאַיִן־קָשָׁה** would mean: if nothing dubious is in it, that is, if your faith is genuine. Also **וְלֹא חִכָּנִי** is useless, because the opinion that the biblical **απαξ γεγραμμένον** **מִנְתָּה** Ps. LXXXVIII. 16 signifies *I am doubtful* starts from the false supposition, that **מִנְתָּה** is derived from the particle **מִן**. Therefore I have ventured to use here the Reflexive **קָשָׁה** as an equivalent of **διακρίνεσθαι to doubt** after the manner

1) The only passage of the old literature, where **מִנְתָּה** has the sense of personal action, is Job XXXIV. 37 Trg.: **מִנְתָּה בְּרִנְנָה** which seems to signify: he excites doubts, he shakes the faith by doubts.

of the later Hebrew<sup>1</sup>, the same verb, which Phil. IV. 11 renders after the Talmudic use the Greek  $\alphaὐτάρχης$   $εἶναι$  *to be satisfied*. In two passages  $פָּשָׁשׁ$  was applicable, see Mark. XI. 23. Rom. XIV. 23; in four others, Rom. IV. 20. James II. 4. Matth. XIV. 31. XXVIII. 17 I have applied Hosea's  $בָּבֶל בְּבִלְתִּים$  *their heart is divided* (X. 2) and in two others the translation was easy, because there *without doubt* is the same as *without tarrying* Act. X. 20. XI. 12. By this it appears that it is impracticable to translate a Greek word everywhere by the same Hebrew word. The one  $χάρις$  for example comprehends the significations of  $פָּשָׁשׁ$  (John I. 17),  $תְּהִלָּה$  (Luk. I. 30) and  $תְּהִלָּתָה$  *thanks* (Rom. VI. 17).

The equivalent of **λειτουργία** in the sense of worship is **עֲבֹדָה**, e. g. Luk. I. 23 (different from **עֲבֹדָה**, the word for **δουλεία**); yet there are passages e. g. Hebr. VIII. 6 where it could not be used. There only **שְׁרָוֹת** was in place, the word that elsewhere e. g. 2 Cor. IX. 12 expresses the Greek **διακονία**. Also this **διακονία** cannot be always translated by the same word. The Hebrew name of the deacon is **שְׁאַלְפָן** (Phil. I. 1 and 1 Tim.), of the deaconess **רַשְׁתְּכָלָם** (Rom. XVI. 1), the *n. actionis* **שְׁמַשָּׁה** is employed Act. XII. 25 and even VI. 4 where **שְׁרָוֹת** seemed not so suitable. So although the word **שְׁלָבָן** is employed for **κόσμος** in 1 John II. 15, in 1 John II. 16, 17 it seemed liable to misinterpretation. The principle, that, when the context and meaning is similar, uniformity ought to be carried through, has been from the first my standard. I fear however, that even in the fifth edition there still occurs some fluctuation in the rendering of certain words. Yet on the other

1) E. g. in § 2 of the first chapter of *Jore Deah* (*Tur* and *Schulchan aruch*): „על דבר זה הרווח מסתפק ושוואל“, „in this case being uncertain I will ask“, and in the code *Mordechai* where the recapitulation of *Chullin* begins: „חכמים מסתפקין לחו כמה מילחא בהלכות שחיטה“, „the learned men were in doubt about many things in the statutes of cattle slaughtering“, comp. Samuel Hanagid in his *צקי* on *כביה הצלמיה* (the Talmudic *non liquet*): *בספק שיש בעיה הצלביה בשום דבר הלכה*. Maimonides is wont to say *ונכחך כי* (*Hilchoth Schemu* II. 13) he was doubtful. The Hebrew of the middle age says not only of things, but also of persons: *ומסתפק הוא* he is doubting.

side the critic must beware of rashness and pedantry. Sometimes where no reason for the varying expression can be discovered, the translator may be guided by his exegetical or stylistic feeling, which asserts a claim to the acknowledgement of its relative right.

In closing I may refer to several passages, the translation of which has suggested weighty questions about Hebrew syntax. An opportunity is thereby afforded to make public some interesting portions of Professor Driver's correspondence, containing the results of his critical examination of the earlier editions.

Matth. II. 1 **בִּבְאָרֶץ מְגַנְּשִׁים מִזְרָחָה וּרְיוֹשָׁלַמָּה** *there came wise men from the East to Jerusalem.* The biblical Hebrew says sometimes לִוּרְיָשְׁלִים or וּרְיוֹשָׁלִם, but mostly the bare accusative וּרְיוֹשָׁלִם without the mark of direction. „I notice — S. R. Driver says — that in O. T. the names of places, especially well known ones, occur usually after verbs of motion without **ה** *locale*; this I have observed particularly in the historical books“. The observation is correct: accordingly the **ה** *locale* in the later editions is employed only occasionally where clearness and rhythm seemed to demand it.

Matth. II. 22 **וַיִּשְׁמַע .. רְאָה לְגַנְּתָה שְׁפָה וּצִדְחָה בְּתַלְמוֹם** *But when he heard . . being afraid to go thither he was warned in a dream.* Many readers may expect rather וַיִּירָא, but the construction designedly does not follow the type of Gen. XXVII. 34, but of 2 Chr. XV. 8. The main fact is וַיַּצְאָה, the perfect expresses the previous circumstance. In the first edition after כִּי etc. the consecutive imperfect with strong Waw without preceding וְיָהָר was used too frequently, whilst in the earlier books of O. T. this construction is relatively rare, comp. 1 Sam. IV. 20 with Gen. XXXV. 17. I have left it sometimes, but removed it in such passages as the above mentioned. See Driver's *Use of the Tenses in Hebrew* § 127.<sup>1</sup>

1) In one of his letters, concerning my Hebrew version of the Acts he says: „The instances of *Waw consec.* in answer to בְּאַשְׁר, אַחֲרָה, בְּרִיךְ, בְּקִרְבָּה etc. are very abundant in this book. Considering that this construction occurs (if I mistake not) not more than 4 times in Genesis,

Mark. IV. 33 *And with many parables spake he the word unto them, as they were able to hear it.* My friend proposed רְבִיבָּר and similarly רְבִיבָּלָה in v. 34 as idiomatically corresponding to the Greek ἐλάλει, ἤδοναντο, ἐλάλει. It is true, this synchronistic Imperfect is used by the old Hebrew especially to express that which one was wont to do (Job I. 5) or what was done continuously (Ex. XXXIII. 9. XXXIV. 34). I have preferred however the perfect: 1) because רְבִיבָּר in the sense of ἐλάλει occurs only with וְ preceding Josh. X. 12 or וְ Hos. XII. 5; 2) because also the perfect can be used of an action begun in the past and continued Ex. XXXIII. 11. Ruth IV. 7. Ps. CXLIV. 8.

Mark. V. 39 *וַיָּבֹא אֶמְרָה And when he was come in, he saith.*

In the two first editions I have rendered this גַּבְעָגְבָּנִים אֶמְרָה, in the fourth רְבִיבָּא אֶמְרָה, for in the Hebrew of the O. T. בָּזָה signifies *to enter like* נְכָנָס in the Hebrew of the Mishna. My friend proposed חַיָּא בָּא וְהַיָּא אֶמְרָה, which I adopted in the third edition, but afterwards set it aside: 1) because the Greek εἰσελθῶν λέγει denotes both the actions as successive, not as simultaneous; 2) because it seemed advisable to be sparing with this antique scheme of temporal coincidence. I have accepted it e. g. Matth. XI. 7 (see above the remark on this passage).

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once in Jud., 6 times in 1—2 Sam., would not once in three chapters be a sufficiently large allowance in the Acts? It seems to me that it is the tendency of the earlier Hebrew, in the case of temporal or causal clauses, which Greek often places early in a sentence, either α) to postpone them somewhat, or β) to prefix וְיַדְעָה; it is the later Hebrew, that is apt to introduce them at the beginning. Compare ad α) Gen. XIX. 16. XXXIV. 7. L. 17. Ex. XXX. 18. Jud. VIII. 3 with 2 Chron. XII. 7. XV. 8. XX. 20. XXIV. 25. XXVI. 16. 19<sup>b</sup>. XXXIII. 12. XXXIV. 14. Dan. X. 9. 11. 15. 19 and ad β) (בְּ) 2 Chr. VII. 1. XXIV. 14. XX. 23<sup>b</sup>. XXIX. 29. XXX. 1 against some 14 times in earlier books with וְיַדְעָה prefixed<sup>1</sup>. This observation is keen; hence the disapproval was well founded. In the later editions, as I hope, the two constructions are proportionally mixed and alternating not only for the sake of variation, but according to the importance of the several facts within the historical narrative.

Matth. XXIV. 27 **כִּי וְהִיא גַּם־בָּתוֹא שֶׁל־בָּנָה אָתָּה** so shall also the coming of the Son of man be. In the first edition I had left out this „also“ (*xai*) of the Greek text. It is questionable whether it is better to translate it or to leave it untranslated. There are many cases, especially in the Gospels, where this question arises. On this point also we have corresponded. „I would like to know — my friend wrote me — whether, if Hebrew writers of O. T. could express fully what they wished to say without **בָּן** (after **בָּנָה** or **בָּנָן**), it was needful always to represent verbally the *xai*: it seemed to be at times superfluous and make the sentence unidiomatic. Hebrews either felt the sense was complete without it (with Luk. XVII. 37, where סב exhibit *xai* or *אָתָּה* and Elzev. only *אָתָּה*, comp. Job XXXIX. 30) or sometimes seem to have adopted a different mode of expression (with Matth. X. 4 **וְxai παραδοὺς αὐτόν** comp. Gen. XXXVII. 24. Ex. VI. 26 s.). Would not such a comparison for instance as Matth. XXIV. 27 have been felt to be complete by an O. T. author without the **בָּן**? The matter is worthy of attention. In general it must be said that the omission of the *xai* at times is allowable. The LXX add *xai* Deut. II. 21. VIII. 20. Is. LX. 13 al., where the Hebrew text runs without **בָּן**; hence *vice versa* it is permitted to the Hebrew translator to omit it sometimes where the Greek text has it.“ But the passage Matth. XXIV. 27 to which I have attached this remark, shows how difficult the decision is in some cases. It may seem inconsistent that I have left *xai* untranslated Luk. X. 39, but not likewise Matth. X. 4. Hebr. VII. 25. Even this little word renders the work of translation very difficult.

Luk. VI. 1 **וַיְהִי .. עַבְרָ בֵּין הַקְּמִיה וַיְקַטֵּל חַלְמִידָיו** And it came to pass .. that he went through the corn-fields and his disciples plucked. The construction is like Gen. XLI. 1. Jewish readers often declared, that **וַיְעַבְרָ** ought to be written. But Prof. S. R. Driver in our correspondence on the Hebrew N. T. has rightly observed: „The schemes **וַיְהִי .. אָמַר** **זֶה** and **זֶה .. אָמַר** (e. g. Gen. XXII. 1) occur frequently in the Old Testa-

ment, no less than **רָוַי** וַיֹּאמֶר **דוֹד**, might they not be employed, especially the first, more often than is the case, for the sake of variety? I have made use of them in such passages, where the perfect after **רִיחָרָה**, followed by consecutive imperfect, denotes a preparatory fact, on which the following rests. But not too often, because this classical construction makes a strange appearance to Jewish readers.

Luk. X. 33 **וְאַרְשֵׁ שָׁמְרוֹנִי הַלְּקַ בְּקָרָה** *But a certain Samaritan as he journeyed...* The first edition had rendered this **וְאַ** **שָׁמְרוֹנִי אַחֲרָה** *and a* **שָׁמְרוֹנִי אַחֲרָה וְנוּ**. This **וְאַ** as equivalent of the Greek **οὐ** was awkward; I had not yet freed myself from the unidiomatic manner of the London version, which is sadly marred by the abundant use of the **וְאַ** in place of **οὐ**. „I much doubt — S. R. Driver wrote me — if **וְאַ** is in place here? At least the earlier historical style would not have had recourse to it. Take all the passages in two or three books, given by Noldius, e. g. in the books of Genesis, Judges and Samuel: it is prefixed to single words as **אַ** **צְשִׁיק** **אַ** **חַפְצָה**. and it introduces a limitation upon some preceding clause. It also occurs more frequently in speeches than in the narrative, but hardly any — not even 1 Sam. XXIX. 9. 2 Sam. II. 10 — seem quite parallel to its use here. This is the fact. In the later editions these offensive **וְאַ** are, I hope, all dropped out.

Besides these passages of the synoptic Gospels the following passages also have occasioned grammatical queries and researches, the result of which seems to be not unimportant. Indeed, if I should give all the passages and words which have been matter of inquiry and discussion, it would be difficult to come to an end. Many questions are not even yet quite satisfactorily solved.

Matth. VII. 21. VIII. 2. 6 etc. *κύριε Lord!* In the later Hebrew of liturgical prayer and poëtry often אָדָן without article or suffix is employed as vocative e. g. אָדָן נָתָן, but in the biblical Hebrew neither אָדָן nor אָדָן occurs in direct address, for אָדָן Jer. XXII. 18 is exclamation, not address. Therefore I was constrained to substitute either אָדָן or אָדָני (not אָדָנָה which is to be found only once 1 Sam. XVI. 16). The later postexilic language says also without article אָדָן כָּהֵן Mylord high priest! *Joma* I. 3. יִשְׂרָאֵל, לֹויִם, כְּהָנִים גָּדוֹלִים priests, o Levites, o Israelites! *Megilla* 3<sup>a</sup>. צְדָקִים, פְּרוֹשִׁים o Pharisees, o Sadducees! *Jadajim* IV. 7.

Matth. XV. 9 (== Is. XXIX. 13<sup>b</sup>) *וְתַהַה וְרָאֶתְם אֶתְר but in vain do they worship me.* The LXX read וְתַהַה instead of וְתַהְרִי. And what follows מִצְוֹת אֲנָשִׁים מִלְמְדִירִים joins closely to the Targum which has בְּתַחְכָּרִית שְׁבָרִין מִלְפְּרִין like ordinances of teaching men. LXX and Targum together bear here witness to a text different from the masoretic. I felt obliged to render the Hebrew text just as it lay before these ancient authorities. A similar case is Hebr. X. 5. In other places where the Greek

version does not necessarily presuppose a different text, e. g. Rom. IX. 28 = Is. X. 23 and Hebr. X. 30 = Deut. XXXII. 35 I have retained our received Hebrew text. Of course, the decision could sometimes but be precarious.

Luk. VI. 1 [הַשְׁנִירָה לְסִפְרַת הַשְׁעָר] בְּשַׁבָּת. In the following editions I have removed these brackets, which indicated in the first, that the Sinaiticus (like the Vaticanus) has only ἐν σαββάτῳ without δευτεροπρώτῳ. The remark of the late Tischendorf: *ut ab additamenti ratione alienum est, ita cur omiserint in promptu est* seemes to me convincing. In the interpretation of this δευτεροπρώτῳ I agree with John Lightfoot, understanding the first sabbath after the second Easter-day, or, as can also be said, the second sabbath after the day of offering the barley sheaf, which is the *terminus a quo* of the seven sabbaths (weeks) till Pentecost (Lev. XXIII. 15), consequently the second sabbath within שְׁנִירָה (the computation commencing from the Omer-offering). Instead of בְּשַׁבָּת the later editions have בְּשַׁבָּת הַשְׁנִירָה, just as Luk. XXIII. 54 וְהַשְׁבָּת הַאֲרוֹעָה afterwards is changed into וְהַשְׁבָּת הַאֲרוֹעָה. The name of the Sabbath is originally feminine, wherefore liturgically it is represented as the royal bride of Israel (comp. however Is. LVIII. 13). We have used it in the passages above mentioned as masculine conformably to Is. LVI. 2. 6 and נַדְבָּת הַגְּדוֹלָה, the name of the Sabbath before Easter. Concerning the Pentecost, the expression Act. II. 1 ἐν τῷ συμπληροῦσθαι τὴν γῆμέραν τῆς πεντεκόστης is very concise and not easily translatable. I believe, the translation נַעֲמָלָא הַיּוֹם לְחַג הַשְׁבָּתָה (ed. IV. V) shall be satisfactory. The revisors of the English version have blotted out the word *fully* of the received text. But *fully* points back to *complete* Lev. XXIII. 15.

John IV. 31 אַחֲרֵי תְּלִמְيְדָיו אָלֵף the *disciples prayed him*. The verb לָאַשׁ occurs sometimes construed with the accusative of the thing begged for, but never with the accusative of the person, from whom one prays something. נָאשׁ seq. accus. signifies 'to ask one'; but 'to beseech one' must be expressed

by שָׁאֵל מִאָתָּה 1 Sam. VIII. 10 or שָׁאֵל מִאָת Ps. II. 8. This rule is observed in the later editions.

John VI. 27 אֲשֶׁר חִתָּמָו אֶבְיוֹן הָאֱלֹהִים *for him the Father, God hath sealed.* Thus the first edition, the following more accurately and clearly: בַּיּוֹם חִתָּמָו אֶבְיוֹן הָאֱלֹהִים, not without influence from the conjecture, which the renowned grammarian Moses Reichersohn at Wilna proposed to me that the Lord, comparing himself with heavenly meat, alludes to נַחַם, which is the Palestinian name of the baker as one who impresses certain marks upon his loaves.

Act. VIII. 26. IX. 11 קְיֻם וְלַקְּחַת *arise and go.* The ה copulative after קְיֻם ist not false (comp. 1 Sam. XXIX. 7), but contrary to the usage; the second imperative after קְיֻם follows without exception אֲסֻבָּנְדְּתָוּ. Therefore from the second edition on the ה is omitted.

Act. X. 28 אַתֶּם וּדְעַתֶּם אֲשֶׁר אָסִיר הַפָּא *ye yourselves know how that is an unlawful thing.* From the second edition I have אַתֶּם corrected to בְּכֶם, because the biblical רְדֵעַ ist mostly construed with בְּ, scarcely with אַתֶּם Ex. XI. 7. Deut. XVIII. 21. Eccl. VIII. 12. Ezek. XX. 26., and except the last passage always the word after אַתֶּם is a verb.

Rom. XVI. 20 *shall bruise יְדֵי סָטָן under your feet.* One might expect בְּשָׁבֵךְ, for St. Paul's hope recalls the promise, which is interwoven in the curse of the serpent, and בְּשָׁבֵךְ, at least the first בְּשָׁבֵךְ, signifies there to bruise like the targumic בְּשָׁבֵךְ and בְּשָׁבֵר, by which the Hebrew יְדֵי סָטָן ist wont to be translated. Nevertheless I did not dare to employ this verb, though I would have used it, if the apostle had said συντρίψει τὴν κεφαλὴν τοῦ ὄφεως or only τὸν ὄφιν. In other passages the expression.

1) The second means, as many think, attack by blowing. Indeed בְּשָׁוֵךְ in the Palestinian dialect of the Aramaic language signifies 'to blow' e. g. *Bereschith rabba* c. II: „בְּשָׁוֵךְ שָׁרֵב רֹוח שְׁרִיפָא“ „even in sultry heat the wind blows (upon the water)“.

which I have chosen brings out intentionally certain reminiscences, e. g. Matth. XV. 28 אֹזֶן הַשְׁוֹעֵב וְאָמַר reminds of Cant. II. 10; John XIX. 30 קָבֵחַ (τετέλεσται) of Gen. II. 1 and נִזְקָדָר אֶת-דָּבָרָה of Ps. XXXI. 6; 2 Cor. VII. 5 מְחַזֵּין of Deut. XXXII. 25 (suggestion of the Rev. G. H. Händler); 2 Thess. II. 8 בְּרוֹחַ שְׁפָתָיו of Is. XI. 4; Hebr. VIII. 2 אַפְּרִר פָּנָנָיו אַלְמִנִּי of Ex. XV. 17 (suggestion of the Rev. D. Biesenthal).

Gal. III. 16 רֹאֶה אָמַר לְךָ וְלִזְרָעִילְתֶּךָ he saith not: (to thee) and (thy) seeds. The plural זְרַעַיִתָּה is employed by the Talmud in similar arguments e. g. *Sanhedrin* 37<sup>b</sup>, and the collective זְרַעַת appears similarly concentrated on אִישׁ הַוּרָע the one seed who shall arise from another place (*Esth. IV. 14*), that is, the king Messiah, in the Midrasch Ruth sect. VII extr. and often.

Gal. IV. 22 (by the free woman) 26 (Jerusalem that is above is free). I have rendered ἀλευθέρα in both verses by חִשְׁבְּרִית. But it is true, as my friend at Wilna has objected, that חִשְׁבְּרִית denotes a woman which is set free (in Aramaic מְשֻׁתְּרָה, in Latin *liberta*), and that it is unsuitable so to name Sarah. For that reason פָּתַח-חַבְּרִין (comp. Gal. III. 28. Hebr.) might be deemed preferable in Gal. IV. 22 sqq.

1 Thess. IV. 14 בְּנֵי רְבֹא הָאֱלֹהִים עַל-יְהִי רָשְׁעֵב גַּם אֶת-הַרְשָׁגִים אַתָּה even so them also that are fallen asleep will God by Jesus bring with him. Prof. John J. Given (Londonderry) thinks this passage mistranslated and sadly marred through wrong connexion. The English version, the authorized as well as the revised, translates: *which sleep in Jesus*. But the Greek text says διελα τοῦ Ἰησοῦ, which belongs to 'he will bring', because *sleep through Jesus* is an unexampled expression.

1 Tim. II. 5 one mediator between God and men. Here and Hebr. VIII. 6 the employment of the rabbinical סְרִכָּר = μεσάτָא could be dispensed with by imitating the circumlocution of Deut. V. 5. Ex. XVIII. 19. The modern Hebrew ventures to say מְמַצֵּבָה and even מְמַתֵּבָה, but these copies of the occidental

*mediator* are as repudiable as אָרֶשׁ הַבְּרִינְם said of Goliath, who proceeds between the Philistines and Israel to decide the war by single combat 1 Sam. XVII. 4. 23. As to סִרְסָר, it is a noble word. The Talmud itself (*jer. Megilla* IV, 1) says: תְּהִוָּה נִתְנָהּ כֹּל יָדָר סִרְסָר (the law is given by the hand of a mediator).

I subjoin here a list of forms, which occur in the first edition, but have disappeared in the following as grammatically incorrect or objectionable.

John XIX. 35 **הַשִּׁידָה** *he has borne witness*, changed into **הַצִּדָּה** (III. IV: **הַצִּיד**), comp. 1 Kings XIII. 20 and on the other hand Gen. XXXVII. 22 which is the pronunciation of the infinitive. — Acts XV. 14 **רְאָתָה** (**אֶלְהִוָּת**) **סִבְטִמְאֵנָה** (**τὸν θεόν**), rather **רְאָתָה** Prov. XXXI. 30 like **רְאָרָה** Ps. XXII. 29 — Acts XIX. 9 **וַיָּסַר** (**מִחְםָה**) *he departed (from them)*, rather **וַיָּסַר**. The imperf. consec. of Kal and of Hiphil have the same vowels, e. g. Ex. VIII. 27. Gen. VIII. 13 — Act. XXI. 5 **בְּרָכֵנוּ** *our knees* after Dan. VI. 11 with aspirate Caph, but the corresponding Hebrew forms all have Dagesh: **בְּרָכֵי**. **בְּרָכֵי** and only with grave suffix **בְּרָכֵיהֶם**, **בְּרָכֵי** (at the end of the verse) *they heard*. The pausal form is always **שְׁמַעְיָה** — Rom. XIII. 1 **שְׁמַעְיָה** (last word of the verse) *they are ordained*. I have changed the Kamets into Pathach; the form **נְכַפֵּה** Ez. XXVII. 19 (Kal with *Dagesh affectuosum*) is unconformable — 1 Cor. VI. 13 **בָּקָרָס** *belly*. I have afterwards preferred **בָּקָרָשׁ** (with Sin after Jer. LI. 34) as warranted by the Syriac **מְקַנֵּת** — 1 Cor. XI. 28 **וְבָקַחַ** *let a man prove*, better **וְבָקַחַ** Ps. XI. 5 like **וְבָקַחַ** — 2 Cor. XI. 21 **אֲצַפֵּן** **רָעֵית** *he is bold, I am bold*, wrong instead of **אֲצַפֵּן**, **רָעֵית** Hiphil of **צַפֵּן** — Eph. VI. 15 **וְרָנַלְיכֶם** **מְנִצְלִים** *and having shod your feet*, erroneously for **מְנִצְלִות**; the names of such organs as are double belong to the feminine nouns — 1 Tim. II. 9 **בְּמַחְלָפֹות** *with braided hair*, altered into **בְּמַחְלָפֹות** **הַרְאָשָׁה** after Judg. XVI. 13. 19; **מַחְלָפֹות** looks like a plural of **מַחְלָף** knife Ezr. I. 9 — 1 Pet. III. 22 **וְדָרְשִׁיותָה** *and authorities*, better **וְדָרְשִׁיותָה** from

רְשִׁׁית with stable Dagesh, see *Brief an die Römer* (1870) pag. 94 sq. — 2 Pet. I. 4 בְּחַדְלָה having escaped, misprint for בְּחַדְלָה — Apoc. XIV. 15 קְנִילָה thy sickle from לְאַלְמָנָה like קְנִילָה from לְאַלְמָנָה. In spite of that, though uncertain, I have afterwards written קְנִילָה.

The name of Tiberias John VI. 1. 23. XXI. 1 is written טְבִרְיָה (טְבִרְיָה), because טְבִרְיָה is the Babylonian form, טְרִיבְרִיָה the Palestinian; the final letter is sometimes ש sometimes ה, but more often ה (see Levy's Dictionaries) — The name of the town 'Εφραίμ John XI. 54 could be transcribed צְפְרָוִם like *Menachoθ* 83<sup>b</sup>. 85<sup>a</sup>, but צְפְרָוִן according to 2 Chron. XIII. 19 seemed better as less exposed to misunderstanding — In place of οὐαρόφιν ἐπίτροποι Gal. IV. 2 I have written in the second and later editions οὐαρόφιν, the one form is as unobjectionable as the other, both are used in the talmudic language — I have left unaltered οὐαρόβον ἀρραβώνα 2 Cor. I. 22 and in other passages; the form is the same as οὐαρόν Constr. οὐαρόν. οὐαρόν Constr. οὐαρόν — The plural οὐαρόβον σχίσματα 1 Cor. I. 10 did not need correction; οὐαρόβον signifies classes and οὐαρόβον (from the same singular οὐαρόβον) signifies litigations (schisms), see *Tosefta* (ed. Zuckerman) pag. 321 lin. 1.

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I was not surprised, when my sharp-sighted critic in Oxford after the perusal of the first edition imposed upon a translator higher obligations than he found there fulfilled. ..Hebrew as we have it in O. T. — thus he wrote me — being in certain points a more limited language than Greek, and only able sometimes to express with difficulty what Greek can do with ease and lightness, does it not seem to you, that to translate a phrase word for word results at times in a sentence, which sounds slightly heavy and unnatural? In a piece of historical narrative, or a speech, it seems to me that in such cases we should endeavour to translate the phrase as a whole, to frame a sentence idiomatically, which, though it may not in every detail correspond to the Greek, shall still, taken altogether, express accurately the whole idea which the writer intends to convey. To translate S. Luke into Hebrew does not appear to me to be quite the same thing as to translate him into English or German; it is more like making an idiomatic translation of a piece of Plato or Thucydides. I notice you have allowed yourself the practice sometimes: might it be a little extended? I should of course not suggest it in the case of any technical or dogmatic term, where verbal exactness is evidently of primary consequence. But would it not also often secure as a collateral advantage — not unimportant, even in the Acts — a style more resembling that of O. T., in being at once more compressed and more antique?.. Briefly, my friend demands more liberty from the letter, more compliance towards the genius of Hebrew. I acknowledge the right of this *plus ultra*, but appeal at once to the *ultra posse nemo*

*obligatur.* Two instances may show what I mean. The sentence Matth. X. 10 *the workman is worthy of his food* is translated בְּנֵי מִתְּחִילָה שָׂרֵךְ הַפְּצִילָה. Thereto my reviser remarked: „I do not criticize the exactness of the rendering, but would only ask whether for such a „*spruchartiger Satz*” some equivalent more in the pointed style of the old בְּנֵי מִשְׁלָח might not be found without the use of such a word as שָׂרֵךְ of the book of Esther? The stress appears to lie in the general principle of human conduct appealed to by our Lord, rather than in the special word שָׂרֵךְ.“ Indeed that שָׂרֵךְ as not classical displeases me, but I do not know how to avoid it, for לְכָל-פְּצִילָה בְּנֵי מִתְּחִילָה does not satisfy me, and revising the text of the fourth edition I have pondered, whether that rendering might be improved in any way, yet having exhausted all possibilities I saw myself thrown back upon the translation hitherto given. If I had the choice between a classical, but too free version, and a less classical, but more faithful one, I would give the preference to the latter, because it is much more important, to preserve the originality of the divine word than to level it in favour of a more genuine Hebrew shape. The spirit of the N. T. has created for itself its own peculiar form of thinking and speaking, and the N. T. writers, especially St. Paul and St. John, have their own style. I was anxious not to withhold from the Jewish readers the impression of these peculiarities, even where the form is stiff, monotonous and unpleasing, for in the Holy scripture as the earthly vessel of heavenly thoughts and directions all is as much human as divine. We are not permitted to make the human form of the N. T. more beautiful than it is. I know, in this point my friend agrees with me. And I willingly grant him that I may have sacrificed regularity or elegance to fidelity in several places where both could be united. I am far from presuming that I have realized the ideal. A true and satisfactory version of the N. T. is a thing of the

future, and only will be produced, when the new Thora of the Gospel has been received into its heart of hearts by the regenerated remnant of Israel.

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A friend of mine does not cease to entreat me to translate the New Testament into the Aramaic idiom which was spoken in Palestine in the days of Christ and his apostles, that is, into the language of the Palestinian Talmud and the Palestinian Targums. But his desire rests on an illusion. The Hebrew remained even after the exile the language of Jewish literature. The Ecclesiasticus of Jesus Sirach was written in Hebrew, as its fragments in the Talmud show. The original of the first book of Maccabees and of the so called Psalter of Solomon was Hebrew. The inscriptions on coins, the epitaphs, the liturgic prayers were Hebrew. The form of the laws was Hebrew, as appears from their codification in the Mishna. Also the book, in which, as Papias says, Matthew had collected the sermons of the Lord, was written ἐβραϊδὶ διαλέκτῳ. It is true, that in that time ἐβραϊστὶ and χαλδαιϊστὶ were not accurately distinguished. Nevertheless it is quite unlikely that Matthew wrote in Aramaic; for the Aramaic dialect of Palestine — which in the Talmud is called סורס, and there and in the Targums can be better learned than from the so called *Evangeliarium Hierosolymitanum* and the fragments of a Palestinian version of Psalms, published by J. P. N. Land (Lugduni Bat. 1875) — was the language of daily life, the vulgar language, in which the people and also the learned were wont to converse and to hold controversies, but ἦ 'Εβραῖς διάλεκτος, in which St. Paul was accosted by the exalted Saviour Act. XXVI. 14 and in which he himself addressed the people of Jerusalem Act. XXI. 40. XXII. 2. was the holy language, the language of the temple worship, of synagogical and domestic prayer, of all formulas of benediction, of the traditional law: further the parables, the animal fables, the lamentations for the dead in the Talmuds and Midrashim are

mostly Hebrew; the holy language continued to be the language of the higher form of speech, even the popular proverbs were only partly Aramaic. Josephus, stating in the Preface of his work on the Jewish war, that his narrative was originally drawn up for his compatriots of inner Asia in the common mother-tongue, certainly means the Hebrew, not the Aramaic language. Knowledge of Hebrew was then as now universal among the educated of the nation. Aramaic, on the contrary, was understood only by a small part of the Diaspora. Even now knowledge of Hebrew is much the more general, whereas acquaintance with the idiom of the so called Talmud Jerushalmi is a prerogative of very few Jewish scholars. Therefore it would be a useless attempt to translate the New Testament into the Palestinian Sursi. The Shemitic woof of the New Testament Hellenism is Hebrew, not Aramaic. Our Lord and his apostles thought and spoke for the most part in Hebrew. And the New Testament, as the new Thora, the compleutive half of God's revelation, must be translated into Hebrew, if we intend to make it a reading book for the Jews of all countries and a constituent part of the worship of the future Israel, who shall be saved after the entering in of the fulness of the Gentiles. The translation into Aramaic would be an artificial work, not without relative advantage — for it would exhibit in the New Testament language some features of the vernacular dialect of Palestine — but without practical aim. A proof of its restricted utility is the little help, which the Peschito affords to the Hebrew translator.<sup>1</sup>

The project of a version of the N. T. in the Targumic idiom is in some degree favoured by John I. 1. Prof. Driver remarks regarding my translation of this overture to the fourth Gospel: „The rendering of *λόγος* has doubtless been well weighed. I wish that it were possible to employ the *מִשְׁרָא* in some way or other. Would not that term have the advantage of suggesting to the

1) I mean help in finding the intended or equivalent shemitic phrases; for as regards the Palestinian form of proper names, the Aramaic versions of the New Testament are entirely useless: they transcribe slavishly the Greek forms.

Jewish reader associations analogous to, if not identical with, those suggested by λόγος to the Greek? מֶרְמָרָא, unlike דָבָר (if I mistake not), but like λόγος, would be a significant word, having a previous history to which to attach itself and which gives it its meaning.<sup>1</sup> Nevertheless after careful deliberation I have rendered λόγος by דָבָר, because the Word not only as mediator of the world's creation and conservation is called דָבָר Ps. XXXIII. 6. CXLVII. 18. but also as mediator of salvation Ps. CVII. 20. Is. LV. 10 sq. For some time I thought of חַזְקָרָא as an equivalent of αἰδίος, but I rejected it, because the Hebrew of the Mishna and its age knows חַזְקָרָא only as denoting the word of command, by which the world arose e. g. *Aboth* V. 1. Even חַדְבָּיוֹר I did not like, for it is a post-biblical word, and yet it was of great importance to obviate the opinion, that the Logos was an invention of Stoic and Alexandrian philosophy, and not, as it is really the case, rooting and already germinant in the O. T. Certainly the Logos, more and more acknowledged as a divine hypostasis, which partakes of God's personality, is ordinarily called דָבָר e. g. in the Midrash to Cant. II. 13<sup>a</sup>: הָרְדוּר מְדֻבָּר עִם מֹשֶׁה the Word spoke with Moses. And in the Palestinian Targum the word as revealer of God and as God himself in his revelation bears besides the name מֶרְמָרָא also the name דָבָר or חַבְרָא (see Levy's Targumic Dictionary). But even these synonymous terms lead to דָבָר as the word really corresponding, especially in regard to such passages as 1 John I. 1 where only הָרְדוּר חַזְקָרָא, neither חַזְקָרָא nor הָרְדוּר is suitable.

Finally I cannot forbear to mention a New Testament term by which Jewish readers are offended, as I have heard from many sides. It is known that our Lord is wont to confirm his sentences by opening them with ἀμήν, in the Gospel of St. Matthew thirty times with ἀμήν λέγω, in the Gospel of St. John twenty five times with ἀμήν ἀμήν λέγω ὑμῖν. I have translated it in the Synoptics by אָמֵן אָמֵן אָמֵן לְכַסְּרָא; and in St. John by לְכַסְּרָא. How many times Jewish friends have exclaimed: That is not Hebrew, and insisted that instead of אָמֵן ought to be said אָמָּנָה or אָמָּנָה or בָּאָמָּנָה. This נָסָה at the head of the sentence is indeed

entirely foreign as much to the biblical as to the postbiblical style and has not its like in the whole Jewish literature. However it would be inconsiderate and arbitrary to remove this anomaly in favour of stylistic regularity and elegance. For if every great man has his own style, how much more the greatest of all! His manner of speaking contains much hitherto unheard of, for instance that he calls himself the Son of Man, which is infinitely different from **הָיָה גָּבָר**<sup>1</sup>, by which in the vernacular language of that time the speaker designated himself. This **אָמֵן** also was a new and peculiar expression in the mouth of our Lord. Speaking the dialect of the people he began his solemn speeches with **אָמֵן אָמְרָנָא** **לְבָנָן**, in Hebrew **אָמֵן אָמֵר לְבָם אָמֵר לְבָנָן**, not **אָמֵן אָמֵר אָמֵר לְבָנָן**, because this order of the words obliterates the significant alliteration, which St. John intends to imitate by doubling the **אָמֵן**.<sup>2</sup> I am persuaded, that the name **וְאֶמְגַנָּה**, which is given to Christ Revel. III. 14 alludes to the oft repeated **אֶמְגַנָּה** of the incomparable master.

Charles Dickens wrote to his son, as he was about to undertake a journey: „I have put a New Testament among your books, because it is the best book, which the world has known and will ever know“.<sup>3</sup> In truth, it is the best in every respect. What a fullness and depth of contents this small volume encloses, its like is not to be found among the literatures of mankind. And every dispassionate inquirer must allow, that Jesus Christ, who is the centre of this book, has created a new era of human history. The root of Jesse has become the root of a new world. Even those, who deny His Messiahship, are not without a share in some fruits of his redemption. But it shall come to pass in the last days, that

1) In Sursi the speaker says **הָיָה אָחָת** (**הָיָה גָּבָר**) not only of himself, but also of the person addressed; consequently this phrase is of no use to explain the self-denomination of our Lord by **וְאֶמְגַנָּה** **ἀνθρώπου** Matth. VIII. 20 etc.

2) See № IX of my Talmudic Studies in *Lutherische Zeitschrift* 1856 p 422—424 and № II of my „Traces of the vernacular tongue in the Gospels“ in *The Hebrew Student* (Chicago), Dec. 1882 p. 104—105.

3) Translated back from the German.

they shall acknowledge Him whom they have so long despised. Israel will then become confessor and interpreter and apostle of the New Testament, and the new Thora, which is gone forth out of Zion, will then be gloriously transfigured into the holy tongue. Jacob shall then take root. Israel shall blossom and bud and fill the face of the world with fruit. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead! — O house of Jacob, come ye and let us walk in the light of the Lord and his Christ! Their light is one, light of the only One, the heavenly source of life, as Christ has said: This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

## APPENDIX.

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A list of essays and notices of F. D., more or less closely connected with the translation work.

A. **Talmudische Studien** in the **Lutherische Zeitschrift**, edited by Rudelbach and Guericke, from 1863 by Guericke and Delitzsch, Leipzig, Dörrfling & Franke.

- I. Das Hohelied verunreinigt die Hände (contribution to the history of the O. T. Canon) 1854 pag. 280—283.
- II. Die Discussion der Amtsfrage in Mischna und Gemara ibid. pag. 446—449.
- III. Nikodemos ibid. pag. 643—647.
- IV. Der Passaritus des zweiten Tempels 1855 p. 257—268.
- V. Ein talmudisches Seitenstück des Weihnachtsevangeliums ibid. pag. 401—404.
- VI. Der Hosiannaruf ibid. pag. 653—656.
- VII. Erwähnt der Talmud Ebioniten und Nazaräer? ibid. pag. 75—79.
- VIII. Sichem und Sychar ibid. pag. 240—244.
- IX. AMHN AMHN 1856 pag. 422—424.
- X. Bethesda 1856 pag. 622—624.
- XI. Das Deuteronomium 1860 pag. 220—222.
- XII. Die zwiefache Genealogie des Messias ibid. pag. 460—465.

XIII. Rechtfertigung von Hebr. VII, 27 *ibid.* pag. 593—596.  
XIV. Rechtfertigung von Hebr. VII, 5 1863 pag. 16—22.  
XV (sic) Die im N. T. bezeugte Unreinheit heidnischer Häuser  
nach jüdischem Begriff 1874 pag. 1—4.  
XVI (sic) Der Jesus-Name 1876 pag. 209—214.  
XVII (sic) Der Ezra der Ueberlieferung und der Ezra der neuesten  
Pentateuchkritik 1877 pag. 445—450.  
Not numbered: Die Schriftlehre von den drei Himmeln (and the  
Jewish doctrine on seven heavens with respect to 2 Cor.  
XII. 1—4) 1873 pag. 609—613.  
Not continued: Beiträge zur hebr. Grammatik (concerning the  
orthography of the Hebrew N. T.). I. Die Dagessirung der  
Tenues 1878 pag. 585—590.

B. **Horae Hebraicae et Talmudicae.** Ergänzungen  
zu Lightfoot und Schoettgen in the same Quarterly  
Lutheran Journal.

- I. Matthäus 1876 pag. 401—406.
- II. Marcus *ibid.* pag. 406—409.
- III. Lucas *ibid.* pag. 593—602.
- IV. Johannes *ibid.* pag. 602—606.
- V. Apostelgeschichte 1877 pag. 1—11.
- VI. Brief an die Römer *ibid.* p. 11—17.
- VII. Erster Brief an die Corinther *ibid.* pag. 209—215.
- VIII. Zweiter Brief an die Corinther *ibid.* pag. 450—454.
- IX. Brief an die Galater *ibid.* pag. 599—607.
- X (sic) Brief an die Epheser 1878 p. 1—9 (with a supplement  
on *Πατρούνι* and with other additions on the Gospels).
- XI (sic) Brief an die Philipper *ibid.* pag. 209—215.
- XII (sic) Brief an die Colosser *ibid.* pag. 401—410.

With the year 1878 the Journal ceased to appear. Present price  
of a whole volume 3 Mark, of a single number 1 Mark.

C. Notices in „**Saat auf Hoffnung**“, the Quarterly Journal of the Lutheran Central Society for preaching the Gospel to the Jews.

Die neue hebräische Uebersetzung des Neuen Testaments. Aufruf. 1864, 3 pag. 59—62.

Das Uebersetzungswerk. 1865, 1 pag. 61 f.

Über die palästinische Volkssprache welche Jesus und seine Jünger geredet haben. 1874 pag. 195—210. With an appendix on the camel and the needle's eye and on Dalmanutha pag. 210—215.

Über Matth. XV, 3—6 mit Bezug auf die Mischna 1875 pag. 37—40.

Echiel Râkibi, der hebräische Uebersetzer des N. T. in Kotschin 1876 pag. 186—190.<sup>1</sup>

Der Stand des neutestamentlichen Uebersetzungswerkes am 8. Juni 1876. 1877 pag. 80—89.

Der Stand desselben am 24. Mai 1877. ibid. pag. 242—245.

Über die 1. Ausgabe und Vorbereitung einer zweiten (11. Juni 1878) 1878 pag. 222—231.

Kündigung der 2. den Text der Elzeviriana vom J. 1624 zu Grunde legenden Ausgabe mit Erklärung ihrer textkritischen Zeichen 1879 pag. 55—57.

Kündigung der 3. Ausgabe in etwas grösserem Format 1880 pag. 62.

Aufruf an den sel. Director George Palmer Davies 1881 pag. 201 f.

Über die elektrotypirte 4. Ausgabe 1882 pag. 208.

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1) This Hebrew translation is one of the Buchanan MSS. of the University Library, Cambridge. The Ms. has in front the notice: "This MS. was found in one of the Synagogues of the Black Jews of Cochin in India by the Rev. Claudius Buchanan in the year 1806".

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